

Here we have a comparison between Ištar (Venus) and the earth, in which, as a planet, she is said to advance (*šutuqat*, "she is caused to cross," *šuphul* of *étēqu*) like the earth. As the Babylonians knew the phases of Venus, they must have recognized that she was disc-shaped or circular, and to say that the earth was like her is as much as saying that the earth was a globe too.

The Cosmology of the Babylonians is not, however, the only thing of which Professor Warren treats—he speaks also of the Egyptian, the Homeric, the Indo-Iranian, the Buddhistic universes, Homer's Abode of the Dead and of the Living, and many other things, the discussion of which would take up much space and need the pen of a specialist in each branch of study. In more ways than one, therefore, Professor Warren's *Earliest Cosmologies* is a book to attract the student and the thinker.

T. G. PINCHES.

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PSALMS OF THE EARLY BUDDHISTS.—I. PSALMS OF THE SISTERS. By Mrs. RHYS DAVIDS, M.A. London: published for the Pali Text Society, 1909.

This is the second European translation of the collection of stanzas commonly known under the name of Therīgāthā, "psalms of the sisters." The first attempt was made by Dr. K. E. Neumann, who translated this collection, together with the songs of the brethren, into German verse in 1899, just ten years ago. The principal difference between Neumann's work and that of Mrs. Rhys Davids is that the former is totally independent of any commentary on the brethren's verses and treats the commentary on the sisters with utter scepticism, while the latter professes her indebtedness to Dhammapāla's work in a great many instances. Mrs. Rhys Davids even tells us in her introduction that the principal reason why she translates the psalms of the sisters before those of the brethren is that the commentary on the Therīgāthā is ready at hand in

my edition of 1893 published by the Pali Text Society, while she could only procure a single manuscript of the commentary on the Therigāthā through the exertions of Professor Charles Duroiselle of Rangoon College.

If the first European editor of the Therigāthā, Professor Pischel, acknowledged the help he derived from Dhammapāla, it seems to me that the translator should be even more thankful for this help, and in this respect I entirely agree with Mrs. Rhys Davids when in many ambiguous terms she has been determined by the ruling of the commentator without accepting it in blind faith.

Another question treated in the introduction is that about the identity of the sisters. One of the most interesting persons is the therī Uppalavannā, whom we find not only in our Therigāthā but also in different passages of the Vinaya, and who, according to Mrs. Rhys Davids, is "as difficult to identify as our own St. George". I have tried to give some information about this therī in the introduction to my edition of the Paramatthadīpanī (xiv f.), and I will add a few more notes here:—

Uppalavannā seems to be identical with Padmāvati in the Bodhisattvāvadānakalpalatā (Rājendralālamitra's *Sanskrit Buddhist Literature in Nepal*, p. 65). The story of Ummādinī is also related in the Kathāsaritsāgara (Tawney's translation, i, 104; ii, 322); and the story of the therā who married his own mother and sister (Paramatthadīpanī, p. 195 f.) occurs again in Ralston's Tibetan Tales, translated from the Kah-gyur (London, 1893) as No. X. With regard to Paṭācārā, Mrs. Rhys Davids states (p. xxi) that "of the two poems attributed to her one has been lost or merged with that of Kisāgotamī". Indeed, there seems to have been a confusion between the stories of Paṭācārā and Kisāgotamī, as the tale which is related of Paṭācārā in the Paramatthadīpanī occurs again in Ralston's Tibetan Tales as No. XI with the title Kisāgotamī. Moreover, the same story is related in the

twenty - fifth chapter of the Dsanglun with the title Uppalavaṇṇā (see T. T. Schmidt, *Der Weise und der Thor*, pp. 206 ff.).

The translation reads very well. Mrs. Rhys Davids has not attempted to adhere more literally to the Pali text than her predecessor, Dr. Neumann, and, besides, the peculiarities of the English language have compelled her in some instances to adopt even a more independent rendering. In the following lines I shall give my opinion on some details that have struck me in the translation and in the notes:—

Page 29, note 1, we read *mittā* = *amica*, which is certainly right, but the derivation of the names *Mittā* and *Mettikā* from the Vedic Sun-god seems to me far-fetched and totally unnecessary. p. 61, instead of *Manoratanapūraṇi* read *Manorathapūraṇi*. p. 122, stanza 258, *upakūlita* is correctly translated by “seared”. The same word occurs Jāt. i, 405, where Chalmers has “nigh roasted”. In Sanskrit we find *kūlita*, *Suśruta*, 2. 435. 20, *kūdayati*, *Rigveda*, 8. 26. 10, *kunḍate*, *Dhāt.* 8. 17, all with the meaning “to burn”.

The translation in stanza 265, “They with the waste of the years droop shrunken as skins without water,” is based on Kern’s suggestion (*Bijdrage tot de verklaring van eenige woorden in Pali geschriften voorkomende*, p. 15 f.) to read *ritī* instead of *rindī*, and to identify this with Sanskrit *ḍṛti*, “a leather bag.” This suggestion is confirmed by the commentary. Neumann reads *ritī*, and translates accordingly. As far as the meaning of the whole stanza is concerned, both renderings are equally good. In stanza 267 I cannot understand why Mrs. Davids follows Neumann and not the commentary. The comparison of a woman’s thighs to the trunks of an elephant is very frequent in Indian erotic literature. See, for instance, Weber, *Saptaśatakam des Hāla*, stanza 925.

In the translation of stanza 419 I agree in principle

with Mrs. Davids, who follows the ideas of Kern (*l.l.*, p. 21). Perhaps it would have been better to say, "Alas! we have lost the pretty luck," instead of "We are beaten, pretty luck." At any rate, this translation is preferable to Neumann's, who treats the text with the utmost violence. Stanza 443 is a very difficult passage, and neither of the two renderings seems to me quite satisfactory. If I give the preference to that of Mrs. Davids it is on account of Mahāvagga, i, 46, where we find nearly the same words as in the commentary to this stanza.

In stanza 458 Mrs. Davids translates the words *kāya-kalinā asārena* by "in this poor body, froth without a soul", with special reference to Jāt. v, 134. If we look at the Cambridge Jātaka translation we find that the word *kali* in this passage is rendered by "sin", and thus I should prefer to say here also, "in this sinful body without a soul."

In stanza 504 *kuthitā* is translated by "boiling", while Neumann puts "Stank" instead. I think the best would be "distressed", just as it is rendered by Rhys Davids in a similar passage, *Milindapañha*, p. 250.

In stanza 509 both translators agree in reading *kāhinti*, instead of *khāhinti* proposed by Pischel and translated accordingly. I confess that both readings seem to me equally good, and that I cannot give the preference to either of them.

I conclude this review with best thanks to Mrs. Rhys Davids for the capital work she has given us in her translation of the psalms of the sisters, and hope that the psalms of the brethren will follow soon. The reader has seen that in going through this book of 200 pages I had only a few remarks to make, and that even of those remarks most were in favour of Mrs. Davids' readings of the text and of her translation.

E. MÜLLER.

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